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583 this will not influence her choice and that of her parents. An abortion will be
581 produced artificially should the man prove to be inacceptable. Should the girl
847 prove to be pregnant at a time when she has started a new, more stable, relation, the new young man will demand that she aborts.

585 Thus the consummation of the marriage, the creation of a family, is, for the
591 Mataco, identical with the commencement of a completely valid marriage. As a rule the family moves shortly after the birth to its own hut, though still near
[178] the girl's parents. Village matrilocality is permanent, and until about 40 years
[342] ago, when communal houses were still the most common, the sharing of a hut with the wife's family for a whole lifetime, was the rule.

593 Already in connexion with her initiation each girl is given certain advice by
[881] her mother concerning the proper behaviour as a married person. The mother
[867] will tell her, for example, that she must treat her coming in-laws as though they were her own parents and that she must always be generous when it is a matter
[606] of sharing food with them. She will also counsel the girl to show respect to her future husband, fetching fuel, for example, when he is away fishing, and ensuring that there is plenty of water for him when he returns from hunting. Willingness to cooperate and mutual respect are very typical of the relations between man and wife. The man's position in marriage is formally the same. He must regard his
[606] wife's parents as his own, must be generous to them, though in fact they do not treat him with the same indulgence they would show a son. In any conflict that may arise they side with the daughter against the husband. Should he not be sufficiently industrious he will be sent out to fish or hunt, and if unsuccessful he will be reproached, something that no Mataco would do to a son. If a man quarrels with his mother-in-law he is chased away. His happiness depends to a high degree upon an equable temperament and ability to obtain food. But as his wife will
[476] always share his bag with relations and friends, and because matrilocality prevails, the wife's family will always obtain the lion's share of what he brings back.

606 The position of a son-in-law as a stranger in another band also raises difficulties
609 for him. In case of dispute his wife's family or other local people will be able to say: "We don't know him and don't trust him". Perhaps he has no kin in the village to vouch for him and give him assistance. The position of a son-in-law can thus be compared to that of a stranger in a big city, irresponsible because he is unknown, and overlooked for that reason.

593 The mutual relations of married couples are naturally stamped by matrilo-
[554] cality and the woman's very considerable occupational effort, which together give the wife a good social position in relation to her husband. In the meantime it is more through the wife's family that this status is manifested. As between the sexes the husband still dominates. As a rule it is the husband who has the say, but it is often the woman who decides what is to be said. The latent tension
[182] between family and sex results in a curiously unintegrated behaviour. By day a man and wife behave almost like strangers to each other. They are extremely terse